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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. November, 1915. *The Determination of Human Ends* (pp. 583-602): A. K. ROGERS. - The selection of aims, ends, or social ideals is not made by an appeal to fact, to opportunism, or to custom, nor to science. If science could predict, then it might furnish a criterion, but variation means novelty, hence the future is unpredictable. Ideals are determined by ourselves, that is, they are subjective. *Was Plato an Ascetic?* (pp. 603-613): HERBERT L. STEWART. - Finds justification for the view expressed by Mr. R. W. Livingston in his recent book, "The Greek Genius and its Meaning to Us," that Plato is un-Hellenistic. Plato's predominant mood was Puritanic; "he struggled in vain to overcome what nature had made him." *The Philosophy of Pierre Charron* (pp. 614-630): NORMAN WILDE. - The modern reader of the *Sagesse* is impressed as much by its beliefs as by its doubts. The skepticism of Charron is "Superimposed on a dogmatism as vigorous as itself." This combination of skepticism and dogmatism is explained in terms of an "eclecticism dictated by his pragmatic bent." *Discussion: Pragmatism, Science, and Truth* (pp. 631-638): A. W. MOORE. - A critical reply to Professor Fite's articles on "Pragmatism and Science" and "Pragmatism and Truth." Needs, for Professor Fite, are both "spiritual" and "practical"; for the pragmatist they are all practical. Professor Fite complains that the pragmatist ignores the problem of the independence of truth; for the pragmatist there is no such problem. *Reviews of Books*: James Mark Baldwin, *Genetic Theory of Reality*: EDWARD L. SCHAUB. François Picavet, *Essais sur l'histoire générale et comparée des théologies et des philosophies médiévales*: HORACE C. LONGWELL. John Theodore Merz, *A History of European Thought in the Nineteenth Century, Vol. IV.*: J. E. CREIGHTON. Wincenty Lutoslawski, *Volonté et Liberté*: G. N. DOLSON. *Notices of New Books. Summaries of Articles. Notes.*

Lloyd, Alfred H. *Incarnation: An Essay in Three Parts*. Reprinted from the American Journal of Theology, Vol. XX, No. 1, Pp. 35.

NOTES AND NEWS

IN the *Messenger of Europe* (*Vestnik Evrope*, June 1915, Vol. 293, pp. 157-168) there appeared an article by Kovalevsky, entitled, "A Page from the History of our Relation with Western Philosophy." Such an article would be welcome even to the layman, now that Russia is engaged in the "War of the Nations," but to those who are interested in philosophy the article bears a deeper significance, for it enables one to look at Russian philosophy, not as an isolated system, but as having numerous connections with the philosophy of Western Europe. Kovalevsky begins with the influence of Schelling and Hegel on such men as Staubevitch, and the attention given by Herten, Bakounin, Soukhovo-Kolilin, Proudon, Gra-